

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, SEPT. 24, 1914

NEW SERIES, VOL. XVI, NO. 39

KINGDOM BRIEFS

The church and Sunday School at Clinton on last Sunday gave \$120 to State missions.

The good news comes to us that Brother G. S. Dobbins is doing well after the operation at Hattiesburg.

The church at Hollandale presented Brother P. S. Rogers with a full pantry upon the arrival of his family.

Many have expressed approval of the suggestion of "church libraries." We hope that it may be put into operation in many of our churches.

Pastor House reports a great meeting at Crystal Springs, helped by Brother L. G. Gates. There were thirty-six added to the church and all its energies quickened.

The talk of limiting the amount of cotton to be raised next year by legislation, either state or national, is sheer nonsense. If it is not profitable quit raising it and try something that is.

The Mississippi Baptist, of Newton, announces that the firm of Price & Breland, publishers, has been dissolved, Mr. Price taking over the business. We suppose Brother Breland continues as editor.

Rev. A. A. Weeks has moved from Dancy, Miss., to Little Rock, Ark., where he becomes pastor with hopeful outlook. He was recently in a good revival at Cypress Junction where twenty-one were added to the church.

It is said that Miss Heck, of North Carolina, president of the Southern W. M. U., is seriously ill and not expected to recover. Her departure will be a serious loss to the work which has been so successfully directed by her for several years.

We learn with deep regret of the passing away of Mrs. J. D. Granberry, of Hazlehurst, for many years prominent in the work of the State W. M. U. She was the daughter of President W. S. Webb and remembered with affection and high esteem by many friends. The body was laid to rest September 24th at Hazlehurst.

Pastor King, of the Second church, Jackson, reports the receiving of twenty-one new members last Sunday—eleven of them for baptism. Thirteen are now awaiting baptism. These are largely the result of the tent meeting conducted on Bailey avenue by the Jackson Baptist pastors. They are now running a meeting of the same character in the Southern part of the city.

Someone has said that the salvation of the world is a greater task than its creation, as is shown by a comparison of the Scriptures in Psalms 8:3 and Isaiah 59:16. The first says "The heavens are the work of Thy fingers," while the second tells us that His arm brought salvation. The arm of the Lord always indicates His strength put forth for the accomplishment of a great task.

The religion of our Lord has its beginning and its end in love. "God so loved the world that He gave His only begotten Son." Then Paul says, "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned." He is giving urgent and specific direction as to what is to be taught and the sort of people who are to be set to teach. But it must never be forgotten that the object and end to be attained is love. God is love, and His plan contemplates making men to be like Him. Likewise when Peter is recounting the essential Christian virtues which we are to attain to, he puts, last and highest of all, love. "Add to brotherly love, love."

Paul believed in calling and being called. He was exceedingly fond of the word. Read the first verses of First Corinthians: "Paul called to be an apostle of Jesus Christ through the will of God * * * unto the called out of God (church of God), called to be saints, with all that call upon the name of our Lord Jesus Christ. To be called of God and to call on God are the fundamentals of religion. They are called to be saints, called to be missionaries (apostles), called out from the world to be a church, and now calling on God for light and strength to work."

"In Royal Service" is the new name of the mission monthly issued from Baltimore by the W. M. U., auxiliary to the Southern Baptist Convention. It is well illustrated and every way well gotten up. It will have the cordial support of all our women and deserves it. It takes the place of "Our Mission Fields." It is twenty-five cents a year, and can be ordered from 15 W. Franklin street, Baltimore, Md.

Rev. L. R. Scarborough will attend the State Convention at Oxford, assist in a meeting at Clinton in February and be on the program of the Hattiesburg encampment next summer. He is popular in Mississippi.

W. E. Tynes has returned from Texas and is open to engagements. He will preach the centennial sermon of Silver Creek church during the Bogue Chitto Association.

Brother J. P. Williams says, "The Pearl Leaf Association meets at Mt. Horeb, October 10-12, five miles southwest of Collins." Write him for conveyance.

Brother T. J. Miley reports a total of fourteen baptized at Bay Springs and seven at Tuckers Crossing, where he helped Pastor Bassett in a good meeting.

The Bowmar avenue Baptist church in Vicksburg is now using their new house, though incomplete. Pastor Greene is to be congratulated.

J. D. Franks helped Pastor Hargis in a good meeting at Oakland last week.

Dr. O. L. Halley goes from Corsicana to be pastor at Plainview.

The Lawrence County Association will convene on October first.

All will rejoice that Dr. E. Y. Mullins is again at work after a slight surgical operation.

Pastor F. M. Breland and R. G. Jones had a good meeting with the church at Linwood. Four were baptized.

The place of meeting of Lebanon Association has been changed to Bond. The date remains October 20-23.

Miss Dancy, of Greenville, an active member of the Baptist church, entered into rest on September fifteenth.

Dr. McGlothlin got safely back to Louisville from Europe and not a hair of his head singed. We are glad of his safe return.

Those who quote the Scripture about avoiding the appearance of evil would do well to notice that it is more probably "every form of evil."

The Union church commends highly the work of the retiring pastor, J. L. Stone, who has served six years, missing only three appointments.

Pastor Sasser reports a good meeting at Brooksville, W. M. Bostick assisting. Ten were baptized. He has Dr. Motley with him at Electric Mills this week.

The W. M. U., of Edwards, is preparing a linen shower for the hospital at Jackson, to be ready by the opening of the new building. Many others have done this, and it would be an excellent work for all to take up.

A beloved contemporary follows a severe arraignment of The Baptist Record with a poem prayer, beginning, "Give me, O Lord, a quiet heart." If the prayer had been said beforehand, the article would hardly have been written.

Brother W. M. Burr spent his vacation at Mont Eagle. He will be in Mississippi till November first. Pastors and churches would do well to hear his series of sermons on the Bible plan of financing the kingdom. Address him at Cleveland.

Brother T. J. Miley writes that the Bay Springs Association meets with Bethel church, three miles south of Newton, September 23-24. He reports a good meeting at Lake Como where the pastor preached. Three were baptized and three received by letter.

The psalmist prays, "Search me, O God, and know my heart; search me and know my thoughts; and see if there is any evil way in me." He was a far better man than most of us, for very little searching would find it, and very little else would be found by the most diligent search.

The curse of the serpent was, "On thy belly shalt thou go and dust shalt thou eat." This not only clings to him, but seems to have taken hold of a large part of the human race. Paul speaks of those "whose God is their belly." Appetite is the determining factor in too many lives and they live on the dust of earthly things.

CONTRIBUTED ARTICLES

THE OPERATIONS OF THE HOLY SPIRIT.

By D. W. Bosdell.

The study of this subject is exceedingly valuable to churches today. This is true because of two facts: The first of which is that the New Testament lays special emphasis upon the Spirit's work, and then this is peculiar to the Spirit's dispensation. It has been my experience that the ministers and churches are apt to overlook the necessity, or underestimate the value of the Spirit's grace; we talk much of the Savior, but little of the Sanctifier; and yet, our Savior's words (John 14:17) should make us think and teach us afresh.

His Personality and Abiding Presence.

That He is always possessed personality and been present in the world, co-operating with the Father and the Son, cannot be called into question; but that this truth had been made known to man in the Old Testament dispensation is doubtful. He was in the world from the beginning, but the Spirit of God in the Old Testament age meant altogether another thing to what it does in the New. To the people of that day it meant simply the breath of God. "The spirit of man expresses all the activities and energies of life and mind; that of God corresponds in language to that of man." (O. T. Theo., Davidson, p. 20.) To this agrees Prof. Johnson when he says, "Under the old dispensation the Spirit of God was understood to be what we name spirit, or breath, implies, an august and powerful influence which emanates from God." (Sys. Theo., p. 182.) And this idea appears to have prevailed among the masses until the latter part of our Savior's ministry (John 14:16-27; 16:7-11). There seems to be the first clear statement of His personality. There is a difference, however, in the existence of a thing and the knowledge of that existence. This is seen in the gold which has been in the earth many years yet the people have not known of its location, and that new bodies of land and water have always existed though the people have not known of their location. That the Spirit has always possessed personality and been present in the world no one would think for a moment of calling in question, but that the people of the old dispensation knew of that presence may be reasonably doubted.

His abiding presence. Of this in the light of the New Testament, and from its vantage ground, the Old as well, we see that there has never been a time when He was not present in the affairs of men and movements. We cannot, with reason, therefore, exclude the Divine presence and activity from amid the formless and inert atoms of visible life, neither give up the truth that over and around are among our impalpable wishes

and motives, the Spirit of the Omnipresent is in action.

His Operations Among Men.

This is a separate mission to that of the Father and the Son. The special work of the Father was that of creation; the Son's that of redemption; the Spirit's that of sanctification. "The work of the Holy Spirit may be spoken of as complementing that of the Father and the Son, perfecting that which each has originated and created." (Doc. His. Theo., Blunt.) It has pleased God to make Himself known to the world in three ages. The first age of divine knowledge and worship, beginning at the creation may be said to have extended up to the coming of Christ. The second age of the development of the doctrine of God may be called the age of Immanuel (Matt. 1:23), that is, God among us. The third on Pentecost of the development of God for the restoration of the world, never to end or be superseded upon the earth, until the restitution of all things when the Son of Man shall come again in the clouds of the heavens." (Bp. Moberly.) This third crowns, but in no respects supersedes the other two. God the Father is still the Creator of all things, the great object of all true worship, and the Father of all Christians. The Son is still our Redeemer, our Lord and our God. But the most immediate, characteristic, and peculiar presence of God among us is in the person of the Holy Spirit. The Spirit's work is that of the perpetuation of the incarnation, in its power in making humanity partakers of the divine nature. What a mission He entered upon on Pentecost! And how we should recognize Him in the carrying on the work of the Kingdom. "If Christ be the head of the church, His body, the Holy Spirit is the soul which animates that body; if Christ be the chief cornerstone, and His church the temple which that stone supports, the Holy Spirit is the Shekinah by which God manifests His presence in that temple." (Heurley.) Now in His operations in the world let us notice:

What He is to the Unsaved.

We can never fully appreciate His operations with the unsaved until we estimate the indifference, ignorance, alienation and despondency of the human heart towards God. Then, and never until then, can we know His power in illumination, conviction, conversion, sanctification, peace and hope.

First, He is the divine agent enlightening the mind. Men are naturally indifferent to God. This is the first broad fact of our fallen condition, which the slightest observation must convince us of. Man needs, therefore, as the first step to salvation to have his attention awakened to Him, and this is the work of the Holy Spirit. The air of itself is dark; the light that pervades it is not its own; and yet there would be no light without the atmosphere, for the sun

makes use of it to disperse his rays. And just so, the Holy Spirit employs the faculties of the human soul in enlightenment. All of which He does in bringing the unsaved person to a knowledge of his condition, and how deeply criminal is his delaying and rejecting proffered mercies. "The Word of God is the instrument, the Spirit of God is the agent, and the soul of man is the subject; but, unless the Spirit applies and interprets that word, and informs and impresses that conscience, all must remain meaningless."

Secondly, He is the one who convicts the soul. This is one step further in the work of salvation. This work consists of impressing the soul with a sense of its sinfulness, and exciting in it some suitable feelings of fear, shame and self-condemnation. Conscience cannot truly and perfectly convict of sin; law in none of its forms, human or divine, can do it. Nay, the Gospel itself cannot do it. This is the work of the Holy Spirit, and these things are simply instruments in His hands.

Thirdly, by Him the love of God is shed abroad in the heart (Rom. 5:5). The preparation of the soul for His indwelling is the work of the Holy Spirit. "As in the material world at the beginning, the torpid elements demanded a quickening which alone could be given by the encumbent Spirit; so, the new creation by which the now chaotic soul is to be subdued, and its whole nature and faculties harmonized to the divine principle, belongs to the same Holy Person." (Canon Garbett.) He is to regenerate the soul of man, by those subtle and inscrutable operations by which He penetrates the spirits of men, and works outwardly from the heart to the will. This belongs to Him and requires His influences. It is difficult to determine the precise moment of daybreak; but the light advances from early dawn, and the sun arises at the appointed hour. Such is the progress of this work in the mind and heart of the sinner. The evil of sin, the danger of the soul, the reality and importance of eternal things, are apprehended, and a hope of mercy through a crucified Savior is discovered; the light increases, and the sun of righteousness arises and the glory of God shines in upon the soul. This is the work of the Holy Spirit in leading the lost into the family of God. The consciousness of God's pardon, the peace of reconciliation, and a knowledge of adoption into His family, are due to the operations of the Spirit. We next turn to

His Work Among the Saved.

In His work in the soul of the saved the most distinctive is that of purifying. We observe that in His descent (Acts 2:3; Matt. 3:11), the term "fire" is used. This is to carry the idea of purging the heart and life of all dross, and is His special task with the saved. That this "tongue of fire" rested upon "each one" is significant, as His work is with every and each one saved through Jesus Christ. In this work of purifying He is not to make sinless instantaneously. This is the teaching of the "Holiness people," but without one Scriptural

OUR BAPTIST HELLENIST.

Albert R. Bond, D. D.

Southern Baptists are justly proud that certain of her scholars have taken first rank amid the honored list of American, British, German and French savants. A notable contribution has just been made by our Prof. A. T. Robertson, D. D., LL. D., of the Southern Baptist Theological Seminary. Those who know him from their student days under him and from his growing list of books, think of him not only as a true *Philhellene*, a lover of the Greek, but also as a *Hellenist*, one endowed with the spirit and knowledge of the Greek.

Dr. Robertson has published more largely than any other Southern Baptist. In his "Life and Letters of John A. Broadus" one sees not only the great heart and mind of the *vir doctissimus* in the immense effort to bring our seminary into permanent form but the author also gives an interpretation of his own genius as he portrays his teacher, friend and father-in-law. Then one recalls those brilliant books that interpret the New Testament in the light of the best modern scholarship, while still retaining the fervid spirituality of the reverent believer.

The list may well claim notice: "Critical Notes to Broadus' Harmony of the Gospels," "Teaching of Jesus Concerning God the Father," "The Student's Chronological New Testament," "Syllabus for New Testament Study," "Keywords in the Teaching of Jesus," "Epochs in the Life of Jesus," "A Short Grammar of the Greek New Testament," "Epochs in the Life of Paul," "Commentary on Matthew," "John the Loyal," "The Glory of the Ministry." I would suggest the purchase and study of this list by every pastor, even though it might require last winter's suit to be worn again.

But the most important contribution that any scholar—American or European—has made to New Testament literature was published this summer in Dr. Robertson's "A Grammar of the Greek New Testament in the Light of Historical Research." In his short grammar he had indicated the general

perform this. Are believers to grow up as plants and willows by the water course? Are God's children to be called by the name of Israel—having power with God and man? It will be when the Lord pours out His blessings upon His seed and His Spirit upon His offspring. Is the temple of the Lord to be reared in all its architectural symmetry and goodliness? "It is not by might nor by power but by my Spirit, saith the Lord." Are we to stand firmly and triumphantly in the face of every foe? It is the permanence and power of the Holy Spirit's influence that will give us sufficient strength and ultimate victory (Rom. 8:34-39). "Is there in the congregation of the dead, who for ages have slumbered in the valley of the vision, the stirring and heaving of a fresher life? It is because the Spirit has come from the four winds and breathed upon the slain that might live." (Punshon.) "O fire of God, the Comforter, O life of all that live,

principles of the new attitude toward the New Testament; this book has already gone through several editions and has been adopted by many colleges and seminaries, while European appreciation is seen in the several translations into German, Italian, French and Dutch.

A critical review of this grammar is not here attempted, but one cannot refrain from a notice, hoping thereby to induce others to purchase and use it. Three features need to be stressed.

Dr. Robertson has shown that the Greek of the New Testament is a vital part of the *koine*, the current vernacular and literary language of the first century. He thus takes away the odium of the charge that this Greek was peculiar and unclassical, that is, not good Greek. The writers of the New Testament knew how to speak and write in the language of the street without becoming vulgar or commonplace. Reminders of secular literature in the papyri, inscriptions, ostraca, and profane writers are used to relate the New Testament Greek to the world-speech.

The historical growth of the Greek is shown. Comparative grammar, as well as historical grammar, is brought under tribute to this study. One sees the great current of life, as shown in language, and feels that his Greek New Testament is part of the real life of men.

Perhaps the best work that the student will appreciate, is the rational presentation of the laws of the language. One must respect the Greek New Testament point of view; it has the right to a specialty of syntax and usage equally with the classic period.

As a pastor who has kept in fair touch with his Greek, I have read the book through and felt the real romance that lies behind this wonderful and gigantic undertaking of our brilliant *Hellenist*.

The Baptist Record will be glad to fill your order for any of these books. The grammar is five dollars, net.

Aberdeen, Miss.

Holy art Thou to quicken us, and holy, strength to give;
To heal the broken-hearted ones, their sorest wounds to bind,
O Spirit of all holiness, O lover of mankind!
O sweetest taste within the breast, O grace upon us poured,
That saintly hearts may give again—their perfume to the Lord."

"From Thee the clouds and ether move, from Thee the moisture flows,
From Thee the waters draw their rills, and earth with verdure grows,
And Thou dost ever teach the wise, and freely on them pour
The inspiration of Thy gifts, the gladness of Thy lore.
All praise to Thee, O joy of life, O hope and strength, we raise,
Who gives us the prize of light, who art Thyself all praise."
Lucedale, Miss.

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tinued, drop it at once. It is expected that all arrears
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words, inserted free; all over these amounts will cost one
cent per word, and must accompany the notice.

EDITORIAL.

When Jesus used these words He was counseling His disciples about the necessity of stern self-discipline. The gospel is a story of the death of the Savior and requires the saved to die to sin and self. This is the process of salvation—dying in order to live. It is mortifying the flesh, putting to death the members which are on earth, putting out an eye, cutting off a foot. The disciple does himself by the grace of Christ in conformity with the essential nature of the gospel. The discipline thus accepted and carried into effect is likened to salting the sacrifice with salt, according to the unchanging law of sacrifice in the law of Moses. This is the proper and God-given way of preserving pure the life that has been dedicated to God.

Whatever is not thus salted with salt will have to be salted with fire. In other words, if the discipline is not voluntary it will have to be involuntary. We may buffet our own bodies as we may make it necessary for them to be buffeted. If we bring our desires under control of the Spirit and gospel of Christ by self-restraint and self-denial, if we bring every thought into captivity to the obedience of Christ we shall escape the severe chastisements and judgments of God. If we do not, we shall have to undergo such discipline as He may find necessary to send.

Self-discipline may be difficult but the chastisement that is made necessary by our failure to exercise self-discipline is fearful. There is a difference between salt and fire. Of course to men who refuse the gospel, who desire to put themselves under its wholesome restraints, who choose to live the life of self-will and self-indulgence rather than to die to the world and self, to them is nothing but to be salted with fire. In their case it is hopeless and endless perdition which was pictured in Gehenna, a place of putrefaction and worms and fire that was never quenched.

Some are asking today if Christianity has failed, because men are fighting one another like wild beasts in Europe. No! Christianity has not failed, but men have failed to assimilate the spirit of the gospel; they have refused to teach of self-sacrifice for the

THE BAPTIST RECORD

good of others; they have gone contrary to its precepts of humility and have become corrupt so that the only corrective for their condition is to be salted with fire. Nations as well as individuals require their chastisements, and the whole world shall at last require to be cleansed with fire. It is soaked in sin, all its institutions have been founded in part upon violence or some form of wrongdoing. The federal government is fed upon a liquor tax. The only hope of cleansing is through the fearful ordeal of fire. But we look for a new heaven and a new earth wherein dwelleth righteousness.

Voluntary humility is only imitation humility; worse than that it is pride masquerading as humility. The humility that is conscious of itself is destructive of itself. Just as a person who is self-conscious ceases to be his real self; he is unnatural, having lost the power of self-expression. Whenever any one does a thing to show his humility, he only shows that he has it not, but is merely practicing an art. To be sure there are not many who become hypocritical, and develop the qualities of Uriah Heap. They rather see the necessity of being humble, realize their lack of humility and proceed to chasten themselves into it. Whatever is done as penance is fictitious and injurious.

This principle applied to foot-washing will help to clarify the minds of some sincere and good people who are asking themselves why they should not wash one another's feet as Jesus commanded His disciples. The answer is found in the statement of the principle as above: Whatever is done to show that we are humble destroys the very virtue it would exhibit. Any virtue that is put on exhibition loses its quality the moment the demonstration is undertaken. To show it is to destroy it. Jesus washed the disciples' feet because they needed it, and He was willing to do anything for them that was needed. He did not stop at any form of helpful ministry. It was humble and so was conscious of no humiliation in what He did. He wished His disciples to have the same spirit, a willingness to render the most menial service to those who were in any need, a glad readiness to take the servants' place among brethren if by this means we can do them a courteous or brotherly or needed service. It is not in order to show ourselves humble but that we may give some comfort or help to others. It is said that the pope once a year goes out and washes the feet of beggars, and the next day the newspapers are full of it. What the pope ought to do is to take care of some woman's baby while she gets a rest. Do something that will help somebody, not sparing your own feelings in the doing of it and not announcing beforehand that you are going to do it, or publishing afterwards that you have done it. Wash one another's feet, to be sure, if by this I can show them courteous and brotherly attention, but not to show how humble I am.

Thursday, September 24, 1914.

The hearts of people in America have been genuinely and deeply moved by the sufferings in Europe brought on by the war. We do not remember having been in any church or religious gathering where those who led the praying did not at some time remember the sufferings of our fellowmen who are undergoing this baptism of fire and blood. It is impossible for us to know the miseries which others are undergoing and not have the heart of compassion stirred. The request of President Wilson for prayer finds a ready response in the hearts of all Christians and every one of us should call to mind the purpose to pray and each day earnestly pray for the overruling hand of God to stay the passions and folly of men. Let us give ourselves earnestly to supplication and intercession for those whose homes are disrupted, for the widows and orphans, for those who are made poor, for those who suffer anxiety and suspense. Pray for the rulers that their hearts may be turned to peace.

Our praying ought to be full of thanksgiving that we have been spared the horrors of war. We can now appreciate somewhat the blessings of peace from what we know of the sufferings of those in the midst of war. It is one thing to rejoice in having peace; it is another to be grateful for it. We owe our possession of its blessings to the goodness of God, the giver of every good and perfect gift. Let us not forget to thank Him for it all. And then as He has taught us to love one another and pray one for another, it is our privilege and obligation to pray to Him who rules amid the armies of heaven and of the earth that men's hearts may turn to peace and that He may open the way to the return of friendship among the nations. The gospel is hindered by men's passions and the kingdom makes its advancement in times of world peace.

The brethren regarded this as the best meeting of the association for many years.

The Cleveland church was host and they did the honors graciously. Dr. Burr declined re-election and Brother W. R. Cooper was promoted to the honor. Brother P. W. Lanier was made clerk. He had served in this capacity in the Coldwater Association. This body covers one hundred and twelve miles in length and fifty-five in width. It is consequently difficult to get representatives from the whole territory. Last year forty per cent of the churches were not represented. This year it was better. The sermon by C. T. Tew, of Greenville, was food for the soul and was well received. Dr. Lawrence spoke in the interest of State missions on the four-fold commission and again on home missions. Brother Simmons presented the hospital and a collection broke out. Sunday Schools had a good hour and a good discussion. The brethren favored a Sunday School Convention for Deer Creek. Brother H. L. Martin discussed foreign missions in a way that showed an intimate and helpful knowledge

Thursday, September 24, 1914.

of the fields. Brother Hewlett had a good hour and used it well to discuss Christian education. Brother Gregory spoke on the needs of the Delta and showed they were great and the outlook promising.

The woman's work introduced an innovation by having Miss Lackey to address the meeting. She was listened to with close attention. The women had a good meeting of their own, but there was a disposition apparent with both men and women to have the ladies meet at a different time so that the congregation may not be depleted. A committee was appointed to make recommendations on this point.

The preachers form a large percentage of attendants on the meeting and they speak hopefully. New pastors introduced include Brethren Brame Rowe, Allen and Rogers. The editor rejoiced to see many signs of growth.

MISSISSIPPI WOMAN'S COLLEGE.

Girls began to come in four or five days before the opening. We asked them not to come before Tuesday, but they wouldn't stay away. Wednesday was spent in enrolling and classifying, and Wednesday night the opening exercises were held at the Immanuel church. Rev. E. D. Solomon read a Bible selection and delivered an earnest prayer, after which Miss Lucy Hall Pack rendered a piano solo. Rev. Dr. Campbell, of the Bay street Presbyterian church, made the address of welcome, which was followed by short addresses from Dr. Christian, of the First Baptist church; Dr. Galloway, of the Court street Methodist church, and Hon. John R. Tally. These addresses were interspersed with musical numbers and readings by Misses Stephens, McLean and Gordon. Brother W. S. F. Tatom then gave a few earnest words upon the opportunity of the students to be soul-winners and the benediction was pronounced by Brother O'Brian.

The number of students at the opening was 178, which has already increased to 185. Of these 145 are boarders from forty-nine counties and six states.

As a comparison, the number at our first opening two years ago was 115; at our second opening, 151.

Our students had their first outing Friday afternoon when through the courtesy of the Hattiesburg Traction Company, they enjoyed a street car ride over the city. On the way back they stopped at Field's Drug Store and was served with refreshments by the hospitable proprietors.

We hope to be able to use the administration building in about three weeks. The wisdom of the commission in allowing this building is already demonstrated. It would be impossible almost to get along without it. Next week I hope to speak of our new teachers. Come to see us.

J. L. JOHNSON, JR.

THE BAPTIST RECORD

CLARKE MEMORIAL COLLEGE.

"Buy a bale?" Yes, Clarke Memorial College will buy a real bale of cotton from you. A large number of boys and girls have written me that they would like to come here to school, but haven't money enough. Many of them could raise from \$50 to \$100. Fairly good cotton crops have been made, but the prices are low and very little actual cash can be realized. I want to make it possible for such boys and girls to come to Clarke.

Here is my proposition: If you will deliver two 500-pound bales of cotton to your nearest bonded warehouse, furnishing the college with proper receipts, showing that the cotton has been delivered, I will allow you \$100 for the two bales or \$55 for one bale on your expenses. So if you can raise \$50 in cash and two 500-pound bales of cotton or \$95 in cash and one 500-pound bale of cotton, you can attend school at Clarke Memorial College the remainder of the present session. This proposition is open to every student who enters between October first and January first. The proposition stated simply is, every student who enters during the above time, he or she will have the opportunity of placing two bales of cotton at \$100, or one bale at \$55 on expenses for this session. Read this unusual offer. Accept it. Act on it.

Our college skies grow brighter each day. The strength of our faculty is impressing itself upon the student body. They are in perfect accord, united and determined to make this college worth a student's time and money to come here. The student body is composed of as fine boys and girls as I ever saw. Thirty-seven new students have entered since the opening.

M. O. PATTERSON, President.
Newton, Miss.

REGULAR BAPTISM.

J. B. Gambrell.

The Standard has received a treatise by Editor S. M. Brown of the Word and Way, on "Regular Baptism." The treatise is in pamphlet form sixty-three pages, plain print. Editor Brown writes in a very vigorous way against what is known now as alien baptisms. His treatment is worth the consideration of those who wish to see regularity prevail against irregularity. The book will be hard to answer.

I have never seen anything in print that was more rational than the reasoning and considerations of an intelligent woman it was my privilege to be pastor of once. She was in early life, a member of the Disciples order. She was exceptionally intelligent and earnest. In a way that need not be stated here, she found herself at variance with the fundamental teachings of her people. She was at the time the mother of two children and had the religious direction of a large plantation of negroes for whose spiritual welfare she had a real Christian solicitude.

Feeling herself at variance with the church

she was in, she quietly brought herself to the conclusion that she should not any longer give either her influence or money to that church. She felt keenly that she ought to lead her children in the right way, and the negroes were looking to her in a large measure for religious instructions and example. She could not teach them the truth and align herself openly with error. She came to the knowledge that she was in harmony, experimentally and doctrinally, with the Baptist church in the country some ten miles away. Her first definite conclusion was to unite with that Baptist church on a statement.

She had been immersed and her thought was to make a statement of that fact and unite with the Baptist church on that baptism. But the change she was about to make involved her separation from kindred and the friends she had most cherished in life. The change could not be lightly made. She searched her heart to the depths, and now that she was going to make the change, she wished to be certain about everything.

Before the meeting of the Baptist church to which she intended to offer herself, another phase of the question was raised in her mind. She had no advisers on the one side or the other. She was alone with her God and her Bible. The new question was this: If I am to leave the people I have been associated with because of their errors of doctrine and if I am to renounce my former alliances, why should I wish to keep the baptism, the form which is the strongest possible expression of their faith? Is the baptism really better than what it expresses to that church and to the world as it was administered for that congregation? Baptism, she realized, was not a secret thing, the quality of which would be determined by the private thoughts of the recipient, but an open and formal expression of doctrinal beliefs. She had renounced the belief, why should she keep the formal expression?

Her conclusion was reached all by herself. She would go to the Baptist church and offer herself, seeking a baptism in harmony with the things she confessed and believed. That is how this thoughtful, intelligent, deeply consecrated Christian woman settled the question for herself and I have always believed she settled it right. And I believe the more the question is quietly thought on and discussed the plainer it will appear that regular baptism alone ought to be received. —Baptist Standard.

The "go ye" of the great commission is the imperial order of the King; the process of "disciplining the nations" is the plan of divine strategy by which the King pushes a world-conquest; the task of "teaching to observe" is the mobilization order by which the army of the Prince of Life is recruited for service in the field of conquest. Every individual believer is a reserve and should fall into line for service.

THE FIELD GLASS

A CALL TO PRAYER FOR INTERIOR CHINA MISSION.

The greatest Chinese Christian of the last century was Pastor She. The wonderful story of his conversion and life has been told by Miss Howard Taylor in the volume "Pastor She." The evidence of God's working and power stands out from every page of this thrilling story.

This man God was led to Christ by one of the most ardent missionaries who has ever come to China, David Hill. It was during the great famine that devastated a large section in North China about forty years ago. David Hill was one of those who went, at the risk of his life, to far Shansi to help in the relief work. He conceived the idea of offering a prize for the best essay on certain gospel themes which would require the contestants to study the gospels. The prize was won by a Chinese scholar, She. Half ashamed and half afraid, he sent some one to get the money for him. Mr. Hill sent back word that he must come in person. Mr. Hill met him in the great room and much to his surprise and astonishment began to talk to him in Chinese. He won his way to his heart and confidence, and then won him to Christ. Like the majority of Chinese of his class at that time, he was a confirmed opium smoker. This had to be given up. The story of the struggle and of how he conquered through prayer is one of the most thrilling stories in missionary literature. After days of acute agonizing suffering, when life itself hung in the balance, he was freed from the chains stronger than iron with which the devil had bound him, and he took for his name She Kong Moa, which, translated into English, means "conqueror of the devil." For years this man of God was a flaming fire throughout Shansi. He waged an unceasing war against the devil and not only freed thousands from the dreadful opium habit, but won them to Christ.

Some time after this remarkable conversion, Mr. Hill received a letter from a Christian woman in England, stating that during certain days she had been burdened with a spirit of power that was almost more than she could bear. She did not know what it was for but she felt in her spirit that she must pray and she gave herself to days of prayer. Mr. Hill said he compared the dates and that they corresponded to the dates of the struggle through which Mr. She passed. He gave it as his conviction that through his prayers this poor washer-woman gave Mr. She to the Christian church in China.

Our greatest need in Interior China today is for Spirit-filled, God-filled men, both missionaries and Chinese. Are there not some who will definitely pray that the Lord will raise up laborers for Interior China that these millions may be won to Jesus? "More

things are wrought by prayer than this world dreams of." "Ye have not, because ye ask not." "With God all things are possible." "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

W. EUGENE SALLEE.

CRUTCHES OR CURE—WHICH?

Arch C. Cree, Enlistment Secretary.

It is far better to cure lameness or rather to teach lame men to walk than to furnish them crutches for the support of their lameness. Crutches have their place and purpose and some cases of lameness will never be independent of crutches; but, where it is possible, a cure is the thing for which a good physician works.

Crutches Furnished.

The custom of our mission boards of contributing sums of money each year to supplement the pastor's salary of weak churches has been described as a process of furnishing crutches for the lame. In many cases such mission aid is not in any sense a crutch, but a stimulus and is mission money well spent. But in many other cases such mission aid is nothing but a crutch on which lame or backward churches have learned to lean until they have formed the habit of depending on the aid given them by mission boards and make no effort to stand alone or to go forward. Some state boards have recognized this danger and have withdrawn aid from churches that were manifestly able to do better and those churches when forced to stand alone have learned to walk alone. One state board at least has made a rule to reduce annually in graduated amounts the aid extended given churches and so the churches are being taught to eventually keep house for themselves, and thus the crutches are dispensed with and cures effected.

Cures Needed.

One of the principal aims of the enlistment service is to abolish crutches and to seek to effect cures. The enlistment program does not offer financial aid in any form to any church but it does offer instruction, inspiration and training in principles and in methods of organization and service, which, if taken advantage of, will make even seemingly weak churches independent of mission-aid crutches and lead them to self-reliance and progress both in their local work and in the larger work of the denomination.

The enlistment field force is committed in co-operation with the pastors to teach, to train, to develop, to organize and to lead churches to such a state of efficiency and practical service as will not only make them independent of the mission aid of former

days, but will transform them into active, contributing churches ministering to the needs of others. This has been done again and again in the course of our enlistment work. And it frequently occurs that some enlisted church notifies its state board that, while it is deeply grateful for past favors received, from henceforth it rejoices to dispense with the crutch of mission aid and purposes to walk alone.

With a recognition of the principle here involved, a new day is dawning for Southern Baptist mission work in the homeland. The principle being that it is better to get a church (or anything or anybody) to do something for itself than to do for it what it otherwise might do for itself.

Symptoms vs. Disease.

Vice-President Marshall in a recent address at Baltimore, discussing the newer aspects of recent national legislation and the sane policy of the present administration, said, "There has been too much treating of symptoms in this country. We have been willing to relieve the sickness and the distress in the body politic, but we have let the causes remain."

That is the just point of intelligent constructive criticism in much of our mission work and denominational development work. We have been greatly concerned over symptoms, such as the indebtedness of mission boards, the failure to meet apportionment, the failure to co-operate in mission enterprises, the backward conditions in many churches, etc., etc., and we have feverishly evolved plans and projected programs looking to a quick and immediate remedy of these distressing symptoms. But, in doing so, we have disregarded the indisputable fact that nothing we can do can permanently correct these symptoms unless we reach and cure the underlying disease, which is the immediate cause of these symptoms.

The Home Mission Board in co-operation with the State Mission Board through its department of enlistment is seeking to reach and treat the disease, confident that the cure of the disease will dispel the symptoms. Our experience teaches us that little appreciable, permanent advance can be made in the mission contribution and mission interest of a given church unless some definite, permanent advance is made in the life and work of the church itself. A mission rally, an enthusiastic campaign, a heart-touching appeal, a high-pressure collection, may pull up the record of a church for today, but, if that is all that is done, the process in the great majority of instances will have to be repeated tomorrow or the church will fall back.

Atlanta, Ga.

FROM THE HEART OF CHINA.

The Mississippi College number of The Baptist Record came this afternoon, and my mind has been filled with thoughts of my alma mater and the splendid close of the endowment campaign. Hundreds of miles in the interior of this great heathen land, my heart has bounded with joy at the success of the efforts of the friends of the college.

In some ways my relations to Mississippi College were unusual. Ten years ago I entered the school as a senior, being in school only one year. I had attended Millsaps College before this, as it was less than half a mile from my home in Jackson, but by the advice of Brother W. F. Yarbrough, who knew of my feeling of a call to the ministry, I took my last year at Clinton. This, of course, involved a financial sacrifice and also some difficulty in adjusting my course, but I have never regretted the step and am grateful to be an alumnus of the great school at Clinton. As nearly as I can judge, it was during this year that my heart began to turn to the work of the mission field as my own sphere of labor. I taught a mission study class about work in Japan and this was doubtless the beginning of my impression.

My impression of Mississippi College is very clear after over nine years. The greatest thing about the school is not its equipment, neither does its greatness lie altogether in its scholarship, high though it is. The peculiar charm and glory of Mississippi College is its spirit—the unusual atmosphere that pervades the whole college life. I have known other schools rather intimately, but I know of not a single one that approaches the closeness and cordiality of the relations between the teachers and students that exists at Clinton.

Numbers of the students were poor when I was there, but they were never made to feel it by having the fact continually thrust upon them. Abraham Lincoln is quoted as saying, "God must love the poor, because He made so many of them." Some of the poor boys who went to Mississippi College have become her crown of rejoicing. It is a good thing for a son of rich parents to go to a place where he stands on his own manhood alone.

If I mistake not I was the last of the Mississippi College men to come to the foreign field and I finished in 1905. Is it not about time for another man or two to come out and help us in this great work. How I would like to have a Mississippi College man to work with me in the evangelistic work here in the interior China mission.

Hoping the college will raise a million dollars the next campaign, I am,

Very cordially,

HENDON M. HARRIS.

Interior China Mission, Kaifeng, Homan. China, August 18, 1914.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

Mission day in the Sunday School, September 27th.

We want to raise on that day at least \$3,500 for State missions.

There are several reasons why we should emphasize this day. In the first place, it is educational, and our people need to know more about our State work. In the second place it gives something definite as a task and our people need to have a definite task assigned now and then. In the third place, it cultivates liberality and this is one of the Christian graces. In the fourth place, it gives the Sunday Schools a chance to take a definite part in the service, for giving is service. Brother superintendent, don't allow this day to pass, for you need the blessing in your school that its observance will bring.

The Baptists of Mississippi have three great obligations in kingdom service. They owe it to Christ, their Master and Lord: First to earnestly obey Him in the work of witnessing to His saving power. This means to preach the gospel of salvation by grace through faith to every person in Mississippi. There is no denomination which holds to regeneration through the supernatural operation of the Holy Spirit on the soul without any intervening and intermediate ecclesiastical acts, functions or functionaries, with the same tenacity as do the Baptists. In fact, there is no denomination which absolutely holds this position except the Baptists. Christ has committed to them this gospel and they are under obligations to preach it throughout the bounds of this State and the world. Second, they are under obligations to baptize those who believe. In the great commission Christ commanded His churches to disciple and to baptize. This baptizing is, as to its mode, fixed in the gospel. The very word that Jesus used means to immerse. The mode practiced by the New Testament church was immersion. There was no other mode of baptism for several hundred years. Baptists are under obligations to Jesus to perpetuate the practice of Bible baptism. Not only is the mode fixed by the New Testament, but the subject is also fixed by the same authority; no one but believers were baptized in New Testament times nor were we commanded to baptize others. Third, Baptists are also under obligation to teach those whom they disciple and baptize to practice the things which Jesus Christ has commanded. These things are found outlined in the New Testament. Prominent among these is benevolence, liberality, missionary enterprise. It is to be hoped that mission day in the Sunday School will help to arouse our Baptist people to do their full share in fulfilling their three-fold obligation to their Lord and Master.

THE CHURCH THAT MAKES GOOD.

A person is said to make good when he successfully performs the work for which he is employed. He must accomplish the undertakings for which he claims to have special gifts and particular preparation, or be counted a failure among men.

The same is true of an organization like the church.

Men cannot long be interested in a church that is not accomplishing the things for which it is said to exist.

When a church in any community claims as its mission the preaching of the gospel to the whole of mankind; the witnessing for Jesus to the utmost parts of the earth, beginning in its own community; the salvation of men through bringing them to Jesus, the world's Savior; the promotion of the Kingdom of God by the uplift of social conditions; the light of the world because it holds the truth, it must produce results commensurate with these claims or lose the sympathy and co-operation of the people.

Whenever men see such a church, actually grappling with the problems that surround it and producing desired results, they will not refuse to put time and strength and money at its disposal.

But the work done must be something more than the general activities of public worship, more than social entertainment for its own membership, more than the building of magnificent temples for itself. It must be a work that includes the spiritual and moral and social uplift and salvation of the world.

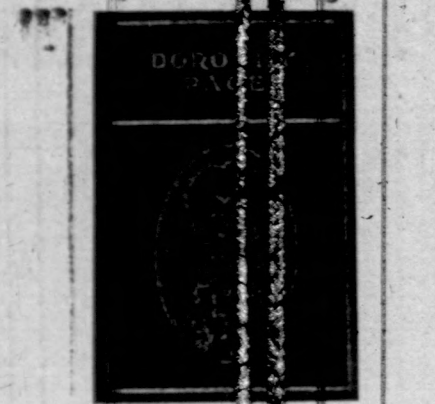
The church that makes good will possess a passion for souls, and will recognize as its primary work the bringing of individuals to right relations with Christ and His Kingdom. And it will recognize the fact that this means more than to preach and pray men into church fellowship only to allow them to sit down as idlers; it means to make them workers for the kingdom, ready and anxious to co-operate with their Lord and Savior in carrying rich blessings to others.

This will include an intense mission spirit and mission practice. Our churches must not only believe in missions as a theory, if they would make good, but they must make the practice of missions a habit. No service should be held in any Baptist church in Mississippi in which those who love the Lord and are praying for the advancement of His kingdom are not given a chance to contribute of their substance to the coming of that kingdom for which they are praying. This is the true attitude and the right practice of every saved soul. And this attitude and practice will enable a church to really make good.

Dept. A, The Echo, Jackson, Miss.

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THE HAPPY BAND.

CHAPTER II.

(Continued from last week.)

The Boys' Surprise Party.

The first Tuesday afternoon just before five Ewart Baskette joined the other five boys out in the yard. Each fellow was bristling with excitement; they had kept their plans well hidden.

It was to be the first surprise party of the season. Aunt Rose and the six girls should see that boys could do wonders.

Into the airy, pleasant sitting-room, where the girls and Aunt Rose waited their coming, the boys marched with an air of intense interest and self-importance.

Aunt Rose noticed the gleam in each eye and the flushed faces, nor did she fail to see that each boy tried to hide those wonderful pockets of a boy's pants, now bulging and clumsy.

After a long chat, during which the boys could not help stealing glances and winks at each other, and after the light refreshments, Aunt Rose arose to give an outline of their plans for the season, when she was interrupted.

It was the tense voice of Garnett Armstrong, who stood and spoke to the watchful band.

"Aunt Rose, if you don't mind, we boys have decided to have a little entertainment, called 'A Visit From Royal Ambassadors.'"

Aunt Rose smiled her delight and Garnett continued, somewhat proudly for an orator of thirteen summers.

"I am the first ambassador and I represent James Gilmour, of Mongolia. Years ago he went as a missionary to the Mongols in the interior of China. He spent his life there and didn't have many converts. After his wife died he sent his two sons to England to be educated and when he wrote to them he would stop at the bottom of the page and wait for the ink to dry; he would not use a blotter. He would kneel down while the ink was drying and pray for his boys."

Garnett had been holding up a pure white blotter, which the little company now saw was to illustrate his story. Amid clapping of hands from the girls, he sat down, flushed and warm from his unusual duty of orator.

A light-haired, fair-skinned boy, Andrew Shealey, was the next speaker.

"I represent Allen Gardiner, who fitted up a ship at his own expense, and with six others went to teach the people on the southeastern coast

of South America the story about the bread of life. Their supplies gave out, as the ship with help was late in coming. Allen Gardiner and his six companions starved to death."

Andrew had been tugging at something in his pocket. He finally drew a large part of a loaf of bread. The sympathy for the unfortunate seven, gallant and brave to the end, was mingled with mirth at the hard time the ambassador was having to exhibit his emblem. They hardly knew whether to laugh or cry.

A black-haired, black-eyed boy of fourteen, Ewart Baskette, slipped out upon the floor and said:

"I have always loved the Indians, and I think it is a shame the way the white people have treated them. I represent David Brainerd, who gave his life to help the Indians. He studied their language and prayed days and night in the woods until he was taken with consumption and died. This is an Indian moccasin and no wonder they could tread so easily and quietly with such soft slippers. Although David Brainerd was a missionary to the North American Indians, he was no 'sisy,' but was brave and true."

At this burst of boyish oratory there were cries of "Bravo, good, well done." James Woodyard, son of a school teacher, was somewhat timid, so that the boy next him had to nudge him and whisper:

"Go on, James, it's your time." James greeted the company by saying:

"I am Adoniram Judson. One girl giggled and another whispered, 'Oh, you are, are you?'"

James corrected himself. "I mean I represent Adoniram Judson, who spent a long life in Burmah and was the first American missionary to go across the seas. He was not a Baptist when he started, but changed his belief on the voyage and was baptized soon after reaching India. He had a hard time getting located, for the heathen did not treat missionaries then as well as they do now. At one time he was in prison for many months. He translated the Bible into Burmese. He died on board a ship and was buried in the Indian ocean without a prayer."

At the end of his speech James held up a Bible; he had forgotten to show it sooner. Barrett Carmack, a freckled-faced, tow-headed boy, said:

"I represent William Carey, the father and founder of modern missions. He was also a Baptist. He was a school teacher and made shoes

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so that is why I hold up a shoe. People made fun of him and called him the consecrated cobbler. Carey spent his life in India, translating the Bible and good books and preaching. He is now honored all over the world."

Lastly, it was the turn of awkward Albert Bilbrey, but determination was written in every line of his face. A few of the company had grown a wee bit restless, but Albert had come to speak and he intended to carry out his plan. His speech was:

"I represent Marcus Whitman, the man who traveled with a wagon from the East westward across the American continent, when no one had ever crossed those wilds in this way. After this great trip and sometime spent in this wonderful wild country, Whitman went to Washington to confer with President Tyler and Secretary Webster about the great good it would be to have Oregon as part of the Union. A missionary he was, but he saved this vast, fertile territory to the Union; it is one of the most fertile regions that is covered by our flag. Hurrah for Whitman! Hurrah for the flag!" And Albert proudly waved his country's flag.

The applause to this speech was very enthusiastic.

Aunt Rose was highly pleased with the entertainment and said:

"Thank you, boys, for this delightful and unique surprise. I appreciate it, because it shows that you remember what I told you last summer about those true heroes of mission lands. I thank you in the name of the girls. Since we have had representatives about the most serious people, let me tell you a humorous story written by Mark Twain in 'Tramp Abroad.'"

"Is Mark Twain his real name?" asked Hope.

"No, his real name was Samuel Clemens, and he died some months ago, perhaps the greatest humorist of his day. The name was taken by him from a custom of the boats of the Mississippi river. He was once a workman on that river. On the measuring line by which they find the depth of the river there are certain marks, and mark one, mark twain, mark three, come along for certain depths. The idea struck him for his pen name. It has become famous."

Most of the boys had read "Tom Sawyer" and "Huck Finn," and were now debating which they liked better. Tom Sawyer won the day.

"You often hear the expression," continued Aunt Rose, "that he or she has not the sense of a jay bird. Jay birds have not only common sense but a keen sense of humor. In California was an old log house with a plank roof, just one big room and no more; no ceiling, nothing between the rafters and the floor.

"One Sunday morning a blue jay lit on that old roof with an acorn in his mouth, and said: 'Hello, I reckon I've struck something.'"

"When he spoke out he dropped the acorn but he did not care, for he had discovered something and that was a knot hole in the roof. He cocked his head to one side, shut one eye and put the other to the hole like a 'possum looking down a jug.

He looked up, his eyes shining, and flapping his wings said:

"It is a hole, a perfectly elegant hole."

"So off he rushed for another acorn, and after dropping it assumed a listening attitude and said: 'Why, I didn't hear it fall.'"

"Round and round he walked, but it was no use. Another acorn he brought and quickly looked but nothing could he see, for he was too late. He began to get mad but deciding not to be outdone, said:

"Well, you are a long hole, and a deep hole, and a mighty singular hole altogether, but I've started in to fill you, and I'll do it if it takes a hundred years."

"The way that bird dropped acorns into that hole for about two hours and a half was perfectly wonderful. He never stopped to look any more but just dropped them in and went for more acorns. After he was tucked out he looked again but only space was before him.

"Another jay, passing, stopped to inquire what was up. Then the visitor looked for himself, then he raised a yell and three more jays came. Pretty soon it seemed that there were five thousand of them, and such disputing you never heard. The door was standing open and at last one old jay happened to go and light on it and look in. Then the mystery was unraveled. There lay the acorns scattered all over the floor. He flopped his wings and raised a whoop. 'Come here, come here, everybody. If this foolish blue jay hasn't been trying to fill up a house with acorns!'"

"Those birds roosted on that house for hours and laughed like human beings. They brought jays here from all over the United States to look down that hole every summer for three years. Other birds, too, came, and saw the joke, all save an owl, that came from Nova Scotia. He didn't see anything funny in it, but owls never have any sense of humor. 'Solemn as an owl' has a real meaning."

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A GOOD WORK.

It was my pleasure to be with Brother J. A. Rogers in a meeting at Becker for a few days and to assist in the organization of a Baptist church Sunday, September sixth. They begin with twenty-four members, four of whom were by baptism. It is their purpose to proceed at once in an effort to build a house of worship, but the immediate field of operation for the church would justify a better house than they will likely build. Oh, how much we do need an adequate building fund to help weak churches to provide better houses!

This is a sort of first-fruits of the mission work of Brother Rogers and our State Board at this important point. Becker is on the Frisco between Amory and Aberdeen, and is surrounded by an increasing population.

R. C. BLALOCK,
Pastor.
Amory, Miss.

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For Chronic Chills and Obsolete Malaria, Use **JOHNSON'S CHILL AND FEVER TONIC** Price 25c and 50c It is powerful and effective

A GOOD MEETING.

Dr. and Mrs. Hickerson have just left for Petersburg, Va., coming here from Durant where he has been pastor for the past fifteen months. His meeting of ten days beginning Monday night, August 31st, was the greatest spiritual revival the Baptist church of Pheba has had. Rev. W. I. Allen, the pastor, held the fort until Dr. Hickerson's arrival. There were fourteen additions by profession of faith and baptism and six by letter. Two great features of the meeting were the services held Sunday afternoon (the sixth) for the men and women. The men's service conducted by Dr. Hickerson and the women's conducted by Mrs. Hickerson, and the old folks' day on Wednesday, the ninth. Our greatest and most gracious service was the last service Wednesday night. When the invitation was given four came, all grown men and one of them head of a family, more than forty years old. While the hand of Christian fellowship was being given, the invitation still extended, another came, then another, and then another, and again near the close of the service another. Each one came separately and the service was stopped each time to receive the one coming to the Lord. This service was one of the greatest manifestations of the Spirit's power the writer has experienced.

Brother Allen was given an indefinite call before the first year's work was over. Contribution to home missions, \$100. Mrs. Hickerson was given a purse of \$21 as a token of her services as soul winner. The pastor was given a birthday present of \$15.

"Bless the Lord, O my soul; and all that is within me bless His holy name." J. D. CLIFFT.

It has been my good fortune to aid him in a meeting nearly every year for eleven years. I commenced a two weeks' meeting with him the last of August. By Brother Posey's arrangement a meeting was held in the Methodist church at the same time. Stores closed for the morning services. Both churches were largely attended. More people attended church during the meeting than was ever known to do so before, and a more general interest was aroused.

There were fifty additions to the Baptist church, thirty-one of these for baptism. The last night of my stay there we received twenty-one. More will doubtless follow.

Brother Posey has done a work worth while in Vivian. The moral tone of the town has marvelously improved.

I commenced the second year of my pastorate here with this church on the first of the month. The first Sunday I received one into the church and baptized one. We had 104 additions during the first year. I thank the Lord for leading me here. I. P. TROTTER.

Grenada, Miss.

SUNFLOWER BAPTIST ASSOCIATION.

The Sunflower Baptist Association convened with the Baptist church of Rome, and closed yesterday afternoon. It was a grand meeting in every way.

The good people of Rome entertained the delegates royally. We knew no difference in the Methodist homes; every one was glad to see you, gave you a hearty welcome and handshake.

And the new church is a beauty, something to be proud of. The ladies who have worked so hard and faithfully deserve so much credit for the carpet, pulpit furniture, lights and last, but not least, the beautiful golden oak pews.

Every one who attended, and there were delegates from twenty-eight churches there, shall always remember the pleasant time spent in Rome, and the good people of that little town shall always have a place in our hearts and shall be remembered in our prayers.

A DELEGATE FROM CLARKSDALE.

RUB-MY-TISM

Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA GREOLE" HAIR DRESSING. Price \$1.00, retail.

In Royal Service

Missionary Work of Southern Baptist Women
By Miss Fannie E. S. Heck



Who could be expected to write more authoritatively about the missionary work of Southern Baptist women than Fannie E. S. Heck, so long president of the Woman's Missionary Union? With a keen insight into the background of woman's work, with an absorbing devotion to the cause, she has written in an ever flowing style "In Royal Service." It is a book of great power. It tells all about the environment, the development and the organization of Southern Baptist women's work. It is really a superb production. It will certainly generate enthusiasm for it tells finely a story of which every Southern Baptist woman should be proud. It goes without saying that in this Jubilee year, this will be the leading book used by the women.

Price—paper, 5 cents; postage, 5 cents.

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Orders filled promptly by—

The Baptist Record
Jackson, Miss.

Christian Culture Courses

Senior and Advanced Departments
1914-15

Bible Readers' Course

Arranged by Prof. L. L. Price, LL. D.

The readings are prepared in leaflet form covering three months. They are found also in Service, together with a variety of photographs of a most helpful nature.

Sacred Literature Course

This year the Christian Culture Course will be "The Church as a Field of Service," written by Rev. Charles Herbert Kitchin, Rochester, N. Y. Price, 55 cents net.

Conquest Missionary Course

This course of twelve lessons is usually followed at the last meeting of the month when it is substituted for the regular devotionals. This course will be written and literature suggested by Mrs. J. H. Hays of Philadelphia, Pa.

The best work in the course will not be possible without the use of the magazine of the movement, Service. The text of all studies will be found in this magazine, together with a great variety of suggestions and methods of work and general information. An inspirational character that will be calculated to help the young people's society to a more vigorous life. Price, 40 cents per year; Canada, 62 cents per year.

American Baptist Publication Society

514 N. Grand Avenue
St. Louis, Mo.

NEWS IN THE CIRCLE
MARTIN BALL

The Central church, Memphis, is publishing a paper. It is named "Central Baptist News." Assistant Pastor Forest Cole is the editor.

Dr. O. L. Halley, who has done fine work as pastor of the First church, Corsicana, has resigned to accept the church at Plainville, Texas.

Pastor I. P. Randolph, of Kossuth, is with his daughter at Memphis. She is undergoing a serious operation. May the Lord be gracious to him.

The Twenty-second and Walnut street church in Louisville, Ky., has called Rev. W. W. Horner, of Dallas, Texas. He will begin the work at once.

Pastor G. L. Ellis has resigned at Creal Springs, Ill. He lived at Martin, Tenn., for many years and did effective work in the Master's kingdom.

President E. Y. Mullins, of the Louisville Seminary, recently underwent an operation. He is recovering rapidly and will soon be at his post of duty.

Dr. W. P. Price, formerly of the Second church, Jackson, now of Waycross, Ga., is assisting in a meeting at Manning, S. C. We are praying for a great revival.

Our schools everywhere are opening well. The war in the East does not seem to be effecting the educational interests and should not interfere with our State mission work.

The "Circle" man is now in Tennessee. Politics are beginning to warm up in this country. T. C. Rye is opposing the present governor, Ben Hooper. Each side is confident of success.

The church at Craigsville, Va., has secured the services as pastor of Hugh P. Vinson, of Boykins, Va. The change is a delightful one as Craigsville is among the Blue Ridge mountains.

Pastor D. H. Howerton has resigned at Tipton, Mo., and accepted a call to the church at Campbell, Mo. Evangelist H. A. Hunt will aid in a meeting at Tipton before the pastor leaves them.

Evangelist D. P. Montgomery has recently closed a fine meeting at Portland, Tenn., in which thirty-seven were added to the church—twenty-nine by baptism. The singing was conducted by his son.

Evangelist Walter L. Carter, who came to the Baptists recently from the English Methodists, and J. Winbisher, from the Campbellites, are now doing independent evangelistic work. They are said to be strong men.

Rev. C. T. Brookshire has just closed a gracious meeting at Waco, Ky. The church has no pastor. There were thirty-five additions—eighteen by baptism. One old man, eighty-two years old, was among the number.

Pastor T. A. J. Beasley, of Ecu, recently assisted J. A. Bell in a meeting near Trenton, Tenn. It was the greatest meeting in the history of the church. A preacher from the Presbyterians joined, and one young man surrendered to the ministry.

The General Association of Kentucky and Tennessee (Gospel Missioners) met this week with the Concord church in Tennessee. It is said that only twenty-three churches were represented. There are 1,861 churches in Kentucky and 1,751 in Tennessee. Where were all the others?

CHESTER.

Pastor Neal preached on Sunday. Brother J. A. Ousley came Monday night and preached through the meeting till Thursday night. All of the members had been praying and were hopeful. Six were received for baptism and two by letter. The members were revived and others, we think, will join later. Brother Ousley was invited to return.

J. R. W. FOSTER.

A SUGGESTION FROM EXPERIENCE.

This is what Dr. J. H. Jowett wrote of his friend, the late C. Silvester Horne, at the time of his death:

seasons when the warrior became the suppliant, and when he laid aside his sword to go empty-handed to the mercy-seat of God. It was there he found his sword again, clean and new-tempered, and it was there he received the skill to wield it.

Dr. S. Parkes Cadman thus writes of him:

"The essential features of a great gentleman who was also a great and catholic-hearted Christian, were manifested in the exigencies of his peculiarly arduous and intensive career. He essayed the difficult role of a cleric who was also a publicist and filled it quite as successfully as most clergymen and bishops of his day. The risks of political life were mitigated for him by his genuineness, simplicity and consecration to

A VINEYARD FOR \$2.00

There's money in grapes—more still if you take advantage of this exceptional offer. Twelve select vines, regular bunch sorts, early and late ripeners, delivered by mail for \$2. First-class stock; choice vines in every respect. A splendid opportunity to set out a nice vineyard at small cost. Can sell only a few at this price. Order now. "The grape vines sent me, while set out only this year, are bearing grapes."—E. H. Hyman, Secy. Chamber of Commerce, Macon, Ga. Ask for our catalog and other special offers on fruit trees, ornamentals, etc.

Howard Nursery Co., Box 206, Stool, N. C.

Bungay's 59¢
Knockabout Felts
Most comfortable, serviceable and stylish hat for dress or business. Knackabout Felts, flexible sweat band, with outside silk band, can be rolled into several shapes and worn as illustrated. Weight, 3 ozs. Sizes, 6 1/2 to 7 1/2. In black, brown and gray. Not as represented I will refund your money. And You Can Keep the Hat. Great postpaid offer. Free Catalog.
GEO. J. BUNGAY, 28 S. William St., New York

Why Not Be A Trained Sunday School Worker?



TAKE THE CONVENTION NORMAL COURSE

Book 1. "The New Convention Normal Manual" (Spilman, Leavelle, Burroughs), cloth, 50 cents; paper, 35 cents.

Book 2. "The Graded Sunday School" (Beauchamp), 50 cents.

Book 3. "After the Primary, What?" (McKinney), 50 cents; or, "Practical Primary Plans" (Black), \$1.00.

Book 4. "Teaching and Teachers" (Trumbull), \$1.25.

Book 5. "Talks with the Training Class" (Slattery), 50 cents.

Book 6. "The Doctrines of Our Faith" (Dargan), 50 cents.

Book 7. "The Heart of the Old Testament" (Sampey), 50 cents.

Book 8. "New Testament History" (Maclear), 30 cents.

The Convention Normal Tablet, for use in preparing for examinations, 10 cents.

Books sent postpaid with questions on receipt of price.

The Baptist Record
Jackson, Miss.

By Evangelist T. T. MARTIN

"God's Plan With Men"
"Redemption and The New Birth"

EACH, ONE DOLLAR, Postpaid

Address—

THE BAPTIST RECORD
Jackson, Miss.

large causes of obvious benefit." Here is the conclusion of Horne's argument in his burning message to the churches contained in "Pulpit, Platform and Parliament."

"My suggestion is that the churches should agree to carve out, as it were, of the general body of political questions certain problems as to whose social and moral character there can be no dispute, and frankly claim and freely exercise the right and the duty to deal with these questions in the light of Christian ethics."

WHAT IS AUTHORITY?

Principal Forsyth in concluding the report of the year's work at Hackney College, London, one of the leading Congregational seminaries, said: "Our work here is conducted with hope and faith, a great belief in the gospel, a great belief in the ministry, and with high hope for the future." His volume, "The Principle of Authority in Relation to Certainty, Sanctity and Society," in which he faces vital problems in a masculine spirit and offers a solution that must be reckoned with, will surely be welcomed in these days when the foundations are being undermined. He holds that the ultimate ground of authority is in the submission of the soul to the Holy God who approaches it redemptively in Jesus Christ. "The Hibert Journal" in its last issue says of this volume: "The book is written in Dr. Forsyth's well-known brilliant and incisive style, full of telling epigrams and unusual turns of expression, which at first give a sense of being strained after; but we believe they are rather due to his method of thought, and that the strain is not after style but after the elusive implications of his thought. It turns upon a few great and closely connected ideas, trenchantly enforced, and is in fact a noble contribution to redemptive theology."

EXTRAORDINARY IN ITS PURPOSE AND CHARACTER.

There is not the slightest doubt that "The Constructive Quarterly" is more than fulfilling the promise of its original program. The articles are by the leading representatives from all parts of Christendom. The chief aim of the catholic-spirited editor, Silas McBee, has been to secure distinct and distinguished messages from his representative contributors. Any one who examines the issues of this important magazine will see that it is an able attempt at a constructive interpretation of Christianity. This magazine occupies a unique place in the periodical literature of the day, and it voices sentiments that are cherished in every church, but which have not found adequate expression for the lack of a representative organ. Every issue of this quarterly contains articles of outstanding merit. Look at the contents for June, 1914, and you can easily pick out at least one or two articles that you will want to have for future reference. Among them are "The Religion of a Moving Changing World," by Canon Scott Holland; "The Confession of Christ," by H. Churchill King; "Unity in Scholarship," by President Francis Brown; "Jerusalem, the Holy City,"

by Adolph Deissmann; "The Churches and the Social Problem," by Philip Snowden; "The Poet of the Franciscan Movement," by Edmund G. Gardner.

PICAYUNE.

I have been here five months today. Have baptized eight into the fellowship of this church. Am beginning to feel at home. Some of God's elect are here.

We have a splendid community. The school spirit runs high, and consequently we have one of the best high schools in the State. We are engaged in this section in the lumber business. The European war has caused several large mills to shut down, and everything in a business way is dull.

I enjoy more and more the splendid paper you are giving us. I want to say "Amen" to the splendid, timely editorial on "The Church Library." I have it in my heart to establish one in our church, and I shall do what I can to induce other churches to do likewise.

The Lord's blessings upon you,
C. E. BASS, Pastor.

BETHEL CHURCH.

Beginning the second Sunday in September and continuing for six days, we held our annual protracted meeting. We had Pastor J. G. Gilmore, of Georgetown, to do the preaching, which was done to the satisfaction of all. Many were heard to say that they never before heard the plan of salvation made so plain and forceful. We have not enjoyed such congregations before in twenty-five years. We had two additions to the church. The available supply was very small to begin with; the church was greatly revived. A unanimous invitation was extended to Brother Gilmore to return and do our preaching next summer.

Blessings on The Record,
T. G. POLK, Pastor.

ORDINATION.

On September 12, at Bethel church in Lawrence county, there assembled the following brethren who composed the council to set apart to the full work of a gospel minister, Brother Ted G. Polk: Brethren J. M. Richie, R. E. Weeks, R. L. Bridges and J. G. Gilmore. After a fair examination Brother Polk was duly set apart to his life's work. The council and church take pleasure in commending Brother Polk to the denomination. He is a young man of great native ability and is anxious to do his Lord's service.

The church did the right and wise thing by giving Brother Polk a year's subscription to The Baptist Record. Heaven's blessings be upon Brother Polk and his work.

COUNCIL.

This \$1 Cane Stripper Does Five Men's Work



Here's the "Boss" Cane Stripper, the hardest working hand on the place—does five men's work. Strips off every leaf close to the stalk. Length 3 1/2 feet. Long enough to reach the tallest stalk, but not unhandy. TRY IT AT OUR RISK. It's what you want. If your dealer doesn't keep it, try it out our risk. Just send \$1 and we will ship it parcel post, prepaid. Try it out thoroughly on your own work. If you don't find it the best investment you ever saw and that one man with it can do as much work as five men by hand then send it back at our expense and we'll refund your money. Send the dollar today.

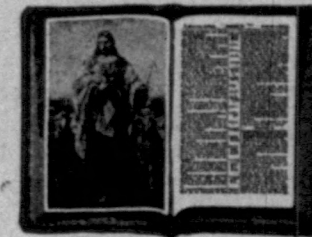
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Teacher's Bible for
AND 10 CENTS FOR PARCEL POST

By a special arrangement with the publishers we have secured this Bible at a price whereby we are able to offer them to our readers for \$2.00 and postage.

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GUARANTEED
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With each copy of this Bible goes an absolute guarantee that the back will not break and that the leaves will not come out. This is the Bagster patent tubular binding shown in the illustration. If the book breaks or a leaf comes out you get another Bible.

THE PATENT "OPEN FLAT" BINDING
is used on this Bible

"The Perfect Bible"

NOTE ROUNDED BACK—It cannot break or crease. NOTE THE OPEN TOP—No strain on the leaves.

This Shows the Long Primer Type Used

Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Temar. 13 The children of Issachar. 14 The posterity of Gad the son of Zebulun. 15 The posterity of the daughter of Balaak. 16 The posterity of the daughter of Balaak. 17 The posterity of the daughter of Balaak. 18 The posterity of the daughter of Balaak. 19 The posterity of the daughter of Balaak. 20 The posterity of the daughter of Balaak. 21 The posterity of the daughter of Balaak. 22 The posterity of the daughter of Balaak. 23 The posterity of the daughter of Balaak. 24 The posterity of the daughter of Balaak. 25 The posterity of the daughter of Balaak. 26 The posterity of the daughter of Balaak. 27 The posterity of the daughter of Balaak. 28 The posterity of the daughter of Balaak. 29 The posterity of the daughter of Balaak. 30 The posterity of the daughter of Balaak. 31 The posterity of the daughter of Balaak. 32 The posterity of the daughter of Balaak. 33 The posterity of the daughter of Balaak. 34 The posterity of the daughter 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GREAT REVIVAL AT FENTRESS.

We rejoice in the great gospel that was so earnestly brought to us by that man of God, Brother W. T. Darling, of Clinton. We pray God's blessings upon him as he lays hold of the opportunities for saving lost souls. Brother Darling arrived Saturday evening, and after being placed in a good home, the pastor went to Chester to administer the ordinance of baptism. This duty being performed, he arrived Sunday evening, finding the meeting in progress, which continued until Thursday night. The Lord used Brother Darling mightily and honored the preached word by adding us nine additions—eight by immersion, one by letter. Six agreed to tithe, and a number of others almost persuaded. At the close of the meeting we organized a young people's prayer meeting, which is moving on nicely. The church unanimously invited Brother Darling to bring our next revival. A. R. NEAL, Pastor.

SUNNY HILL CHURCH.

Our church was recently organized a little more than a year ago with about twenty-five members.

The services of our protracted meeting which was in August, were conducted by our excellent pastor, T. J. Latimer, of Mississippi College. We had a splendid meeting and five accessions.

Our September meeting has just closed and we have been made to feel the goodness of God by the manifestation of His presence. Thirteen united with the church, thus making a total of eighty-five. Eleven were for baptism and seven by letter.

Brother Latimer has been unanimously elected for another year and we are expecting his greater things for the Lord, under his able and faithful leadership next year.

E. MAGEE.

Sunny Hill, La.

MEN MORE RELIGIOUS THAN WOMEN.

Without disparaging the exemplary fidelity of women, the Rev. C. Silvester Horne, whose work in London was so far reaching in its beneficent influence, made this statement:

"I am constantly hearing echoes of a correspondence in which I hazarded the opinion that men are more religious than women. It is just one of those general statements that is incapable of either proof or disproof. But this much is certain, that the as-

sumption that men are indifferent to religious appeal is wholly untrue. They are not so easily satisfied with the forms of religion as women are; they are not so readily comforted or inspired by them. But that is no more than to say that to them religion must present itself not as an abstract speculation but as 'a business proposition.' What wearies them of the churches is that they so seldom seem to get anywhere. They believe at heart in the Christ who came into this world to get things done; and who did verily turn things inside out by the magic of His presence."

Read his thrilling book, "Pulpit, Platform and Parliament," and you will receive a sane and exhilarating conception of Christianity.

NEW METHODS IN CHURCH WORK.

The Reverend Charles Brown made some arresting statements the other day in a sermon delivered in his own church in London. "The minister of my childhood," he said, "preached three sermons of an hour long, and people went away hungering for more. The system has been modified, but in its modified form it seems to be on its trial. I hear from many industrial centers, where there is practically only one congregation, the morning stream is a trickle, it has dried up. Let me emphatically declare that that will not be the end of religion, nor the end of church life. The failure of our present method of public worship, if it should fail may drive us out to seek other and more fruitful methods, and may even be the means of providing us with some better thing."

These are optimistic sentiments, and the man who is capable of facing the facts in such an honest and hopeful way knows how to make a winning appeal for the gospel. His volume of sermons, "The Message of God," is far above the average and fully repays reading.

BUDE.

Have just closed a good meeting at Bude in which Brother J. E. Byrd did the preaching. Fifteen new members received, a church building movement launched and a good subscription made. Work will begin on it at once. Also a pastor was located on the field, with Bude and Meadville co-operating. Prospects are bright for the kingdom.

J. R. KYZAR.

Brookhaven, Miss.

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J. L. JOHNSON, Jr., President, HATTIESBURG, MISSISSIPPI

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

CHRIST ANOINTED FOR BURIAL.

October 4, 1914.

Mark 14:1-11.

Motto text: "She hath done what she could."—Mark 14:8.

Outline:

1. The purposes of hatred.
2. The tribute of love.
3. The plans for betrayal.

Introductory: This lesson follows immediately after the last narrative lesson in its first and last divisions, but the story of the anointing which took place probably on Saturday preceding the last week, was inserted here by Mark with the act of treachery which it brought on.

1. The words, "feast of the passover and of unleavened bread," refer to the same time, the passover being celebrated in a single day, and the six days that followed it being marked by the prohibition of leavened bread. Two days before the actual feast day, the fourteenth Nisan, the hatred of the religious leaders reaches such a height that they plot together to take him by strategy and end his life. They realize, however, the affection of the people for him, and that the plot must not be carried out at this time of general concourse, for fear of a popular disturbance in his behalf. They did not know that there was a traitor among his nearest friends.

2. When Jesus first returned to Bethany, six days before this, a feast of welcome was given him by his friends; it was held at the home of Simon the leper, whom Jesus had probably healed of his disease, and Mary and Martha and Lazarus were there, and Martha assisted in the serving. Many people were there to see Lazarus, whom Jesus had raised from the dead. (John 12:9.) While Jesus reclined at the table, a woman whom John tells us was Mary, came and broke the seal of a cruse or jar of precious ointment, called nard, and poured it on his head, and also, as we learn from John's account, on his feet, wiping them with her hair. This is an offering of purest love and gratitude for the restoration of her brother from the tomb. Browning gives fine expression to her feelings:

"Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed.
All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Savior's feet
With costly spikenard and with tears."

But there were some, inspired by Judas, himself led by a dishonest motion, who could see no beauty in this act. They knew the value of the ointment (about forty-five dollars, though with far greater purchasing value than at present) and they complained that it should have been spent for the necessities of the poor. Jesus was not one to under-

value ministry to the poor. He felt that those who gave this service ministered in it to Him, but He knew that there would always be opportunity for this, but love to him could be shown personally only before He was taken away. He tells them that she has wrought a good work on him, and has poured out the sweet ointment upon him in anticipation of his burial. It may be that he means that it was an unconscious foreshadowing of his death, but it is more likely that to Mary, with her unstinting love was given an insight, a foresight that was lacking in others. It may be that she knew indeed that this was her opportunity to lavish on him living the precious ointment that might be denied to his unconscious body. Her Lord gives now an assurance that he never gave to another; the assurance that when his gospel, the story of his life and love and sacrifice, shall be told throughout the world, and preached to all nations, there as a part of it, and as a memorial of her exceptional act, shall this deed be told. "By this unexpected promise of world-wide and age-long fame, Mary may well have been humbled, but the disciples who had found fault, humiliated." (Clarke.)

3. As on a later occasion (John 13:27) Satan entered into Judas Iscariot and led him to the chief priests, already filled with malice and desiring to kill Jesus. Judas asks the reward given for Jesus' betrayal, and they, glad that their deferred purposes are thus made possible, promise him thirty pieces of silver, about fifteen dollars in our money. His sordid mind was willing to steal the money of the poor, and doubtless did not shrink from putting a price upon his Master, the purity of whose life was a living reproof of his own corrupt character. From this time he seeks opportunity to take Jesus where and when there might be no public demonstration.

KEEP FLAG HALF MASTED DURING EUROPEAN WAR.

As an evidence of the sentiment felt by the business men of Little Rock toward the European war, the Little Rock Board of Trade has raised a new flag and is keeping it flying at half-mast. The board of trade bulletin, in announcing this striking innovation, says:

"We have placed this flag at half-mast as an evidence of our sympathy for the women and children of Europe, the greatest sufferers on account of the awful war. We trust that Almighty God in His infinite wisdom, will care for them and will bring to an end the crime, for crime it is, when so-called civilized nations engage in a war such as the one prevailing. At the same time we want to thank Him for His goodness in keeping from this country the horrors that are now devastating the warring nations. We may feel that we are suffering because of the war,

but what we are contending with is as nothing to the Old World conditions. Let us be thankful to God and thankful that we live in the great United States." — Memphis News-Scimitar.

SOCIAL CHRISTIANITY.

One severe criticism of many modern attempts at social reform is the failure to reckon with Jesus. The result is an inadequate conception of the worth and influence of personality. The progress of reconstruction according to Jesus inevitably begins with the individual whose conscience is awakened to a sense of communal responsibility. To Jesus the only significant thing in the life of man is the relation between persons in a universe where God is the center. How this relationship affects both the individual and society, as to wealth, poverty, family, children and state, is discussed without any presuppositions by Prof. Gardner in "The Ethics of Jesus and Social Progress." He correctly appraises the ethical values in life and so makes a good contribution to the study of social Christianity.

PINE GROVE.

My meeting at Pine Grove church in Simpson county began Saturday before the second Sunday in August. Rev. R. A. Eddleman, of Jackson, preaching. Brother Eddleman is a strong gospel preacher, but has no high pressure methods. He preached the plain, simple story of the cross. He has a warm place in the hearts of the people at Pine Grove. He was invited to help in our meeting next year. The church gave him \$45 for his week's service. There were twenty-two additions to the church—twenty baptized, one by letter, one restored.

D. W. MOULDER.

Lorena, Miss.

REVIVAL ITEMS.

This season has brought to the writer the best revivals in his entire ministry. We give here a brief synopsis of those not previously reported.

Bethany, in Warren county, J. N. Miller, pastor, fourth week in July; thirteen additions.

We held a meeting at Madison, in Madison county, T. E. Summers, pastor, second week in August; no additions.

McCool, Attala county, W. A. Roper, pastor, third week in August; fifteen additions.

Coila, Carroll county, W. W. Muirhead, pastor, fourth week in August; seven additions.

Rodney, Jefferson county, T. E. Summers, pastor, fifth week in August, fourteen additions.

Petona Schoolhouse, Claiborne county, Hermanville pastorate, first week in September; twelve additions.

To God be the glory,

H. E. DANA.

Utica, Miss.

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WHY HAVE ANOTHER TRANSLATION?

The well known English version of the Bible reads like an original work and in this respect it reflects the greatest credit on the translators of King James. The American revision is gaining in popularity, but the familiar rhythm of the older translation is lacking. Scholarship is at work on the great text and important results are being garnered. But the time is not yet ripe for a translation which will take note of all these valuable conclusions. Meanwhile unofficial translations can do a great deal as pioneers. They will at least have the value of shocking the reader out of a deadening familiarity, which is one of the worst enemies to the appreciation of the Bible. "The New Translation of the New Testament" by James Moffatt is a valuable production by one who is a stylist and a scholar. He interprets the thought of the original in his translation into modern English. This attempt to make the New Testament intelligible to a modern English reader will be appreciated by a great many people. The preacher who wants new light and truth to break out of the sacred page, and the layman who desires new emphasis in his reading of the Holy Book, should turn to this translation.

A SERIOUS ERROR.

"Nothing will ever sustain us in our preaching as will a sympathetic contact with our fellow-Christians in their bearing of sorrows and in their enduring of death. I am sure preaching suffers today from the absence of that conviction about the nearness and reality of Christ such as is fed by the actual sight of suffering and death borne beautifully in the grace of Him whom we preach. It may be that we are not invited or even permitted to minister to our people in their bodily distresses, as was wont to be the case. Perhaps our sick people, especially those who are seriously ill, are being wrongfully deprived of the society and the spoken intercessions of those who share with them the Christian hope. Perhaps medical men have gone too far in the exclusively material treatment of human maladies—thereby provoking the equally false exaggeration, say, of Christian Science. Unless the restriction is released, it may even be our duty to draw the attention of our people to a practice which is based upon a most defective and irreligious interpretation of their nature and necessities." From "If God Be for Us," by Rev. John A. Hutton, M. A. This book is a searching exposition of Romans 8:31-39 which is one of the great passages of the Bible, dealing as it does with profound principles of Christian thought and belief.

MEETINGS.

The fourth day in July our meeting at Lowtown began with Brother W. E. ... preaching. The brethren felt that it was one of the best meetings in the history of the church, though there were no additions. The messages were directed almost wholly to the church.

Our meeting at Stray Horn began the first Sunday in August, with Brother J. L. Boyd conducting, continuing until the following Tuesday week. Eight were baptized at the close of the meeting, with two awaiting baptism.

Brother H. H. ... Sardis, preached for us again at Arkabutla. Two young ladies were baptized at the close of the meeting.

We had another good meeting at Eudora. Thirteen were received for baptism and four by letter. Brother J. A. Lee preached. The Lord's blessing attended these brethren.

Allow me to say at this writing that Stray Horn and Arkabutla Baptist churches have their new pews. The pews for Stray Horn were set up before and after the day service during the meeting. Arkabutla this past week.

I mention this so that any church needing pews would do well to write the Acme Building Supply Company, Meridian, Miss. for design and prices, before purchasing elsewhere. They put out a neat and serviceable pew.

I desire to say also that the Ladies' Aid has raised money, purchased and paid for the pews.

The aid society of Arkabutla will raise one hundred dollars with which to purchase carpet for our church, having for this purpose already on hand about sixty dollars.

Praise the Lord for anything that may make for the advancement of His kingdom among men.

ALCOHOL AND INSANITY.

A meeting of alienists and neurologists was held in Chicago, recently. The body composed of the ablest and best informed men of the country, as to the subjects which it undertakes to consider. A committee on "Alcoholism as a Causative Factor of Insanity" reported resolutions which were adopted unanimously, and among them the following:

Whereas, in the opinion of the meeting of alienists and neurologists of the United States in convention assembled, it has been definitely established that alcohol when taken into the system acts as a definite poison to the brain and other tissues; and,

Whereas, the effects of this poison are directly or indirectly responsible for a large proportion of the insane, epileptics, feeble-minded, and other forms of mental, moral and physical degeneracy; and,

Whereas, the laws of many states make alcohol freely available for drinking purposes, and, therefore, cater to the physical, mental and moral degradation of the people; and

Whereas, many hospitals for the insane and other public institutions are now compelled to admit and care for a multitude of inebriates; and

Whereas, many states have already

established separate colonies for the treatment and re-education of such inebriates, with great benefit to the individuals and to the commonwealths.

Therefore, be it resolved, that we unqualifiedly condemn the use of alcoholic beverages and recommend that the various state legislatures take steps to eliminate such use; and be it further

Resolved, that we recommend the general establishment by all states and territories of special colonies or hospitals for the care of inebriates; and

Resolved, that organized medicine should initiate and carry on a systematic, persistent propaganda for the education of the public regarding the deleterious effects of alcohol. —Journal and Messenger.

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See How Clear This Type Is

The natural and I. CORINTHIANS, 13. mystical body.

cause I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member

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So long as the world is practically non-Christian, Renan's words will remain true. The state can only organize egoism. The finer emotions of the soul will remain outside the cognizance of a community acting through its officials. The interpretation of life will always be in terms of self-interest. The hand of the state will only be exerted to separate the combatants. It will merely prevent the mighty from annihilating the fee-

ble and the poor. But once let the element of a faith in Jesus be accepted. Make this the ground of our collective conduct. Then the attitude towards each other of members of the human family would gradually suffer a vital change."

From "Shall We Do Without Jesus?" by Arthur C. Hill. This volume conclusively demonstrates that Jesus is absolutely indispensable towards our realizing the highest goal of joy and service in life.



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